

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. IV.

FEBRUARY, 1900.

No. 2.



Kadiak and Wood Island.

510 & Tremont & Temple
Boston

"Topics of the Year."

JANUARY.	
Cuba and Puerto Rico.	
FEBRUARY.	
Alaska.	
MARCH.	
Negroes.	
APRIL.	
American Mission Field.	
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HOME MISSION ECHOES.

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the general editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People."

Note the remarkably low terms: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

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FEBRUARY, 1900



Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. IV.

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The Woman's American Baptist Home Mission Society

Editorial.

PRESIDENT'S MESSAGE.—It was seventeen years after the transfer of Alaska that the law providing a civil government for this Territory was passed. And now, sixteen years later, the President, in his annual message, calls attention to the fact that this law is meagre in its provisions, and entirely unfitted for the present condition of things; and that the increase in population consequent upon the discovery of gold calls for more ample facilities for local self-government, and more numerous conveniences for civil and judicial administration. There are in various parts of the Territory cities of thousands of inhabitants, but no provisions of law under which a municipality can be organized and maintained. In some localities the inhabitants have voluntarily formed a municipal organization and appointed officials, but these persons are without statutory authority, and have no sanction except as maintained by the popular sentiment of the people. He urges the necessity for immediate legislative relief.

ALASKA'S LONE JUDGE.—The President calls attention to the fact that in all that vast Territory there is but one judicial district and one judge; that he must travel thousands of miles to discharge his official duties in the places designated for that purpose. He recommends that a more complete form of territorial government shall be provided.

SCHOOLS IN ALASKA.—Governor J. G. Brady, who is now in Washington, urges the necessity of land laws, of better telegraphic communication, more United States courts, and an increase of appropriation for schools. He asks that the latter may be increased to \$60,000 annually, and says that the present amount—\$30,000—is entirely inadequate. There is no provision for higher education, and but one trade school in the Territory.

HIGH LICENSE FOR ALASKA.—Governor Brady believes that the rigid prohibitory law for Alaska has been a failure; that it has increased smuggling; and says that notwithstanding the efforts of government to check the evil, it seems as impossible to prevent the smuggling of

liquor into Alaska as it would be to prevent the clouds from rolling, or the tides from ebbing and flowing. He has therefore advocated and secured a high license liquor law, which is now in effect. Of the effect of this law Kadiak, our superintendent, Mr. Coe, under date of Nov. 19, 1899, writes: "For the first time we have a legalized drinking place at Kadiak. We are thankful to say there is but one in the vicinity. There may be no more drinking, but what there is is protected by law, and it costs the thirsty ones more than their old-time home-brewed liquor. Few families in the country have money to buy sufficient flour or other supplies, but a good many find cash to spend at the saloon. Our opinion is, as it has ever been concerning this law, the government has taken a long step backward, and has confessed that the law-breakers are more powerful than the government. With all due regard for Governor Brady, who is a true man, we believe that the law is a grave and irreparable evil."

We are glad that our missionary, who represents us as this very important outpost on our western frontier, has so vigorously, and, as we believe, truthfully, condemned the legalized liquor-selling in Alaska, because of which his heroic efforts against the evils that existed before must now be greatly increased, if he is to be victorious for the truth and right.

ALASKA MISSIONS.—The past year has shown advance in missionary work in Alaska. In southeastern Alaska churches have been organized by different denominations. The log church at Juneau has given way to the new church building erected by the Presbyterians. At Skagway, the southern terminus of the Yukon and White Pass Railroad, the American Baptist Home Mission Society has established a mission, and a fine church building was dedicated in August last. The church numbers twenty-one.

In the Cape Nome district, on the Behring Sea, the Congregationalists have established a station. Our own mission to the natives on Wood Island has been signally blessed. The church is the oldest Baptist church in Alaska, and the mission is the only one to the natives from Mt. Saint Elias to the Shumagin Islands. The church has ten members; two have been baptized during the year; three other mission girls have been received for baptism, and others are not far from making a public confession of faith in Christ. The church has contributed, during the year, \$116 for missionary purposes.

AS this paper comes into your homes, will you observe that its date is February, 1909? Connect this with the fact that our financial year closes March 31st, and you will see that but 59 days of our fiscal year remain. Our Alaska receipts up to January 22 were \$2,640. We need \$2,360 more by April first. Less than two hundred Sunday schools have so far given aid. Read the "Leaves from Wood Island" carefully, on the opposite page, and as you read may the words, "Bear ye one another's burdens and thus fulfil the law of Christ," come to you with a new and deeper meaning.

WE still have one hundred and fifty calendars, and are anxious to sell every one, as that would mean fifteen dollars for the Alaska Mission. Who will help us dispose of them?

THE picture on the outside of the paper gives you a bird's-eye view of Kadiak and vicinity. Wood Island, opposite Kadiak, extends across the picture; a white star marks it. Land Island is beyond, and back of that is the open sea.

MR. COE sends us the following list of things needed in the Orphanage:

REQUIREMENTS FOR GIRLS.—Three suits underwear for each; six pair hose for each; two night-gowns for each of six smaller girls; one dozen undershirts for the largest size girls, length 36, waist 30, make skirts on waists; two under waists for each girl; cap for each, size 6 to 6 3/4; coats, send sizes two inches larger than measures; blue denim aprons with sleeves, two for each, or material to make up; three belts blue serge or flannel, black braid and dress buttons for Sunday dresses; two gingham aprons for school and Sunday wear; shoes, any size from child's No. 12 to lady's No. 5; towels, roller, hand, and dish, in any quantity; sheets, twenty-five, 5 feet wide, ten, 3 feet x 5; quilts, any number, same sizes as sheets, 5 x 6 1/2, 3 x 5 feet; table cloth for workers' table, and napkins.

REQUIREMENTS FOR BOYS.—Three suits underwear for each boy, more would be better as they often get wet through; five pair strong half hose for each; three jumpers for each, made similarly to a shirt; two gingham shirts; shoes, caps, handkerchiefs, ties, etc., as offered; games, etc., are always acceptable.

Any circle or individual desiring to supply any of the above requirements, can communicate with Mrs. James McWhinnie, and she will send the required measurements.

The Northern Lights.

To claim the Arctic came the Sun,
With banner of the burning zone,
Unrolled upon their airy spars,
They froze beneath the light of stars;
And there they float, those streamers old,
Those Northern Lights, forever cold.

—E. F. Taylor.

The Census in Alaska.

THE people who discovered the region now known as Alaska, and who held it for one and a half centuries, never knew or tried to know the number of its inhabitants. The first actual count on record of any Alaskan natives was made in 1792 by a Greek, a general agent of the fur company formed by Shelikof. This enumeration comprised only the village on Kadiak Island, and one or two settlements on the mainland opposite, and resulted in a total of 6,500 for this one settlement.

Enumeration of other settlements were made in the years following, until in 1860 the Russian-American Fur Company gave a fictitious total of 56,000 inhabitants. In 1869 another count made the whole total as 30,434. This completes the population statistics as given by the Russians. The first official table of population after the transfer of the territory formed a part of the report of Major-General H. W. Halleck, of the United States Army. By means of an unconscious duplication this was not satisfactory. The last census as made by our government was in 1890, and gave the number as 32,094; but, owing to the difficulty of taking the census, that part of the territory north of the Yukon River was almost entirely uncounted.

"The time has now come for another count, and the census agent of Alaska has succeeded in securing fourteen enumerators for northern Alaska. From this we may expect a more complete and accurate count. It indicates also, no matter how difficult a service may be, there can always be found men to undertake it. Love of adventure and love of gold have tempted many to go to the frozen North, but this cannot be their motive; these men must go solitary and alone, save for an Indian guide and interpreter, in the dead of winter, through unexplored wildernesses, and pursue their calling among either active outlaws, or in places where the law has very little hold upon men, for the pittance of sixteen dollars a day, which, under the conditions to be encountered there, is smaller pay than the poorest of them could command in settled and civilized communities. Yet this is work that ought to be done, and those who consent to do it must have a motive. It is not one that is easy to penetrate; but if there is any class now engaged in the service of the United States that deserves the name of heroes, which we sometimes carelessly apply, they belong to it."

Colony of Lapps.

NEXT to the discovery of gold, the most important event commercially in the history of Alaska is the importation of a colony of Lapps. Experience is rapidly demonstrating that the only possible efficient transportation service in Alaska must be through the use of the reindeer, and this necessitates the trained and expert drivers of reindeer found among the civilized Lapps and Finns. Those of them who come to Alaska are all picked men, and expect to become permanent settlers of the country. They hope ultimately to have herds of their own, and raise and train reindeer to sell to the transportation companies.

Leaves from Wood Island.

SOME years ago a prominent lecturer, in opening his address, said: "The thoughts I have to give you are not my own; they are as a bouquet of flowers which I have gathered from various gardens, but the string with which they are tied is mine."

In the same way do I bring to you this month a cluster of leaves from our mission in Alaska, gathered from the letters received during the year, claiming only the clasp which holds them.

The last of October, 1898, Mr. Coe and family left Alaska for San Francisco. During his absence the mission was left in the care of Mr. and Mrs. George Hill. From October, 1898, until the spring of 1899, there was no opportunity to hear from them. Our first letter told of the pleasant Christmas entertainment of 1898, planned by the workers, and success-

fully carried out by the children.

The church was decorated with evergreens and Japanese lanterns. The house was full.

Several boat-loads came over from Kadiak.

After recitations and singing by the children, Santa Claus appeared, and a Christmas present was given to every native child on the island.

The Christmas dinner at the Orphanage consisted of roast duck, potatoes,

plum pudding, bread, and cake. To this the children did full justice. New Year's eve was celebrated by the elder children in watching the departure of the old, and welcoming the new year.

Eighteen ninety-nine commenced with much sickness. Pneumonia and dysentery attacked many of the children, and called for constant, watchful care from those in charge.

Mrs. Hill was taken severely sick, and our first letter said that they must be relieved as soon as Mr. Coe returned.

The constant care night and day had broken Mrs. Hill down. The winter had been spent as in other winters, in preparing and cutting firewood, and cutting poles for fences, and improving the grounds around the home.

April 20. Mr. Coe and family, with Mrs. M. G. Campbell,—whom Mr. Coe had secured as matron for the Orphanage, and who has proved very efficient help,—left San Francisco to return to Alaska. After a short stop at Portland and Seattle, our first tidings were dated Pacific Ocean, May 5, 1899, and read: "Here we are in sight and abreast of Marmot Island, only thirty miles from home. The sea is rough and the wind is blowing, and that helps us along. We have had a pleasant voyage, and are glad to be home again." A cordial welcome awaited them, and

an abundance of work. Immediately upon Mr. Coe's arrival, Mr. and Mrs. Hill severed their connection with the work. The spring work was somewhat under way, and required immediate attention.

Having failed to secure money for the much needed dormitory for the boys, Mr. Coe immediately made plans for transforming his own cottage into a place for the boys, himself, and his wife, at great sacrifice, going back to the Orphanage, and the boys, under Conrad, a faithful Swede, going to the new quarters.

June. Two new girls were received into the Orphanage from Unga, and others were anxious to come. The June letters told of work in the garden. An effort had been made to have a new garden in a spot more exposed to the sun, but it was a failure. The first issue of *The Monthly News Letter* was sent out in June. This is a monthly paper sent by Mr. Coe to any persons sending directly to him 10 cents and their address. *The Letter* has been very helpful, and many are subscribing for it.

June 17 he writes: "A pleasant incident occurred today. We had a roast of fresh beef for dinner. . . It is very dry for Alaska. Our well is failing, and we are forcefully reminded of the water problem. The dry weather, however, is very favorable for our chickens. We have now seventy young ones."

July. The letters tell of the beginning of haying. The boys, under Conrad's management and that of Mr. Silfer, the government teacher, went down the bay to an island twelve miles distant from Kadiak, and cut a lot of ensilage and a lot of hay. An arrangement was made with the agent of the

North American Commercial Company, whereby the use of their lighter was secured, with the captain and engineer of the same. For this favor Mr. Coe was to give in return one ton of ensilage for each day's work. It required one day to take the lighter down, another to return. The lighter held twenty tons.

August. "Kate Shepherd and Mamie Keihn were baptized on Sunday last. It was a lovely sight. I wish you could have had a view of it."

"I have been obliged to write to the marshal at Unga that we can take no more children at present, and have had to refuse to take two from Prince William Sound. I can't tell you how I regret this. It does seem as if, now that we have undertaken this work, that we are not willing to bear all the burdens that God sends us in connection with it. We have made no direct effort to secure any children, and yet our number has grown, and now we must refuse those who beg to come."

"I have received a visit from the new Bishop of Alaska, who came over with an interpreter and the priest from Kadiak. He took me to task gently for an address I made while in San Francisco, in which I said that the Russians had accomplished nothing there in one hundred years. I



WOOD ISLAND CATTLE

told him I said so, judging from the lives of the people. He seemed less arrogant than the former bishop, and agreed with me that going to church, receiving communion, and being baptized did a man no good unless his religion made him lead a life different from those who made no claim to Christianity.

"The weather is still very dry. We have had new potatoes several times, but they are not very large. I have ordered a pump from San Francisco, and shall lay a pipe to the lake, so water can be secured for washing purposes. The boys under Conrad are doing first-rate with the haying. We have the silo about half full, and the barn loft one quarter full of dry hay. The children are all in good health, and well contented as a rule. They sometimes get listless, and, when brought to time, may do some complaining, but not more than many children in their own homes.

"Sunday night Mr. Ezekiel exhibited a series of pictures on the life of Christ, at the church. There were a goodly number of natives present, though the night was very stormy.

"The party from here that went hunting have returned. They got one sea otter worth \$150. I let William go with them, and it was the man he paddled for who shot the otter. The skins taken were to pay first for half the provisions put aboard before they received a cent. William's share was twenty dollars. The whole catch of the company will not reach twenty skins at this place. A few were taken from other stations. Fur is a very uncertain quantity now.

"Haying is nearly finished; we have thirty tons of ensilage, and eight tons of good hay. I am now going to see what we can do towards building a log house for the boys. At present we use the cottage for them, but it is not as well adapted as a building for this purpose. We can get the log walls up without expense. Where the floors and other walls will come from, I am not so sure.

"The schooner *Kadiak* came in Saturday, and brought us some fresh fruit from California. Mother Evans had put up some cans of fruit, some had been dried, and some seet fresh. The schooner was twenty-four days coming up, so the fresh fruit was rather soft.

"Mr. Ezekiel has given the mission enough second-hand lumber to build a storm break over the front door. It will be a great improvement and a comfort. The house faces to the northwest, and from that direction all the severe winds come. School opened with good attendance; all our children but one attend. At night, from 7:30 to 8:30, we have study hours for the elder ones, under care of Mr. Slifer."

September 14. "The revenue cutter *McCullough* is in, with all the high officials of the district and Doctor Jackson on board. They will call here this evening."

This letter brings the sad account of Conrad's death: "Conrad and Mike, with three others, went down in the boat to the end of our own island to bring up the last of the hay. On their way home, in some unaccountable way, the boat was overturned, and Conrad and Mike were drowned. This is the first accident to the mission, and it has brought sadness and gloom to all hearts."

"Conrad and Mike, — they deserve more than a passing notice. The former had been employed in the mission for some years. He was loyal, faithful, Mr. Coe's chief helper, and one in whom he trusted, and of whom he had great hopes. Mike, a native of the Seal Islands, bright, cheerful, and winning, had a warm place in all their hearts. His picture was in our February *ECHOES* of 1899. The names of Conrad and Mike will no longer appear as inmates of our home, but we have reason to believe that their names are recorded in the Book of Life, and that they are

inmates of the "house of many mansions," prepared for those who love our Lord.)

September 22. "Since Conrad's death I find it very hard to take up all the ends, as I will have to, he was so trustworthy and careful of the interests of the mission. The boys are taking hold, and I hope we may accomplish all that is necessary."

"I fear my trip to New England is not bearing the results we hoped for in larger contributions for the work. It is very hard to turn these children away as they come seeking aid."

October. "Mrs. Coe has commenced a work she has had in mind for a long time. She has invited the native women in for one afternoon a week, to show them how to sew quilt patches."

"I hoped to have an interpreter this winter in one service a day in church on Sunday, but he has gone to Seldovia, one hundred miles away, to keep store for the company, so this plan is defeated. I also hoped to secure a couple of hours a day in preparation for Sunday services, but I cannot find the time."

November 9. "Considerable snow has fallen on the mountains, and some at sea level, but little can be seen now even on the mountain tops. Lamps must now be lighted soon after three o'clock in the afternoon, and kept burning in the morning until eight o'clock."

"You will rejoice with us in the fact that three girls came forward to unite with the church at the last business meeting, — Sallie, Pariscovia, and Kate. They were received for baptism. We thank God for these tokens of His favor."

The weekly sewing circle for the native women, conducted by Mrs. Coe, Mrs. Campbell, and Miss Denniston, is well attended. Nine were present last Friday. They enjoy the work much, and the prospect of having the quilt they piece is an incentive."

November 22. Brings the latest news from the mission. All were in good health, and busy with work on the Christmas entertainment. Mr. and Mrs. Sanxey had left for San Francisco, and they had no one to play the organ. The doctor's wife from Kadiak came over as often as possible, and was ready to help, but it had been very rough, and it was two miles across a treacherous bay to Kadiak. The doctor was to remain through the winter, at which they were greatly pleased. It closes with a "Happy New Year," and we pass it on to all readers of *THE ECHOES*.

We may think of them in the months to come as hard at work, heavily burdened with care and anxiety, and heavy-hearted that they must refuse the demands of those who ask for help. We wish we could help them. Have we done all we could to lighten their burdens? mcw.

The Daily Paper in Alaska.

ALICE H. PALMER, in "Rainbow End, Alaska," tells the following:

One man in St. Michaels, accustomed to his daily paper, rejoices over their arrival once a year. He subscribes for several, and has the whole year sent at once.

"Then," said he, "I arrange them carefully in proper order, and read my newspaper every morning after breakfast on the right day of the month, only a year old. In this way I get my news consecutively, and enjoy a morning paper all through the winter, for I do not allow myself to read ahead. You cannot imagine," he added, "what company it is, and how civilized I feel."

Arctic Missions.

THREE thousand people, as estimated, wintering at Cape Nome, Alaska, close to the Arctic Circle, have been bitterly disappointed in their anticipations of something better than the gold they are getting. The material and equipment for a church, with hospital and reading-room annexed, which was to have been erected by Thanksgiving week, were lost in landing through the surf at the close of the season for navigation. Not until next June can the loss be made good. Last August Cape Nome was visited by a representative of the Alaska Mission, sustained by the Congregational Home Missionary and Sunday School Societies, who found the miners so anxious for the establishment of Christian institutions that in four days they contributed \$5,000, and set apart six town lots of 50 x 140 feet each, for the buildings they hoped to have erected and manned for work before the long Arctic winter, for lack of which the place will now suffer severely. An extremely interesting account of the region and of this visit of the pioneer missionary has been published by the Congregational Sunday School Society. It appears that the Cape Nome district, on the coast of Behring Sea, latitude

64 1-2, west longitude 165, is fabulously rich in gold. The very sands of the sea-beach contain gold for a distance of seventy-five miles, and one thousand five hundred men were found at work on it, besides a larger number on rich placers a few miles inland. The trade centre of the district is named Anvil City, from the suggestive shape of a huge rock on a hill, behind the town.

At St. Michael, a short distance southward, where the three principal companies engaged in Alaskan trade have their headquarters, the same missionary found a summer population of two thousand, with from ten thousand to twenty-five thousand transients a year going or coming, and millions of dollars invested in hotels, stores, and homes, but no Protestant worship of any kind, only a Greco-Russian church with a monthly service. Here also he found eagerness for what he desired to supply, and in a short time a chapel, with a parsonage annex, was erected by voluntary contributions of money, material, and labor. The chapel will serve during the week-days as a library and social room for the hundreds wintering there.

The parsonage annex will be utilized in care for the unfortunates who get stranded and are suffering.

In that part of our country, amid conditions resembling those of St. Bernard's famous Alpine monastery, modern Christianity is emulating the example of mediæval piety. The enterprise of the brave missionary who shuts himself up behind the ice-pack from October till June in the service of humanity should be liberally supported and followed up. There are other settlements in that wintry wilderness that are as needy as those above described. — *Outlook*.

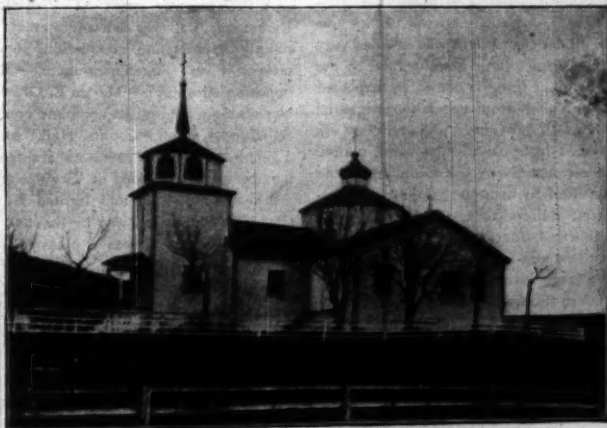
WASHINGTON, D. C., DEC. 26, 1899.

My dear Mrs. McWhinnie:

Upon my return from Behring Sea in October, I had the privilege of spending a day at Kadiak and Wood Island and took dinner with the missionaries at the "Home." I also attended a session of the school, and had several of the

officers of the U. S. revenue cutter *McCullough*, and several of the officials, such as Governor Brady, the U. S. Judge, U. S. Marshal, U. S. Clerk of the Court, and U. S. Timber Inspector, visit the school and mission.

I think the presence of so many of the government officials will have a good effect on the community; they will think more of the school when they see that the government pays that much attention to it. I scarcely need say that we found everything in "apple pie order,"



GREEK CHURCH, KADIAC, ALASKA.

and moving with system and efficiency.

The revolution that has been made in the children since they entered school cannot be realized by any one who has not visited that people, and witnessed the change with their own eyes. To remember the condition in which I have seen them so often in their native homes, and then see them as they are after one, two, three, or four years in the school, is a standing marvel. They come to the school diseased and suffering, and not much elevated above that of a mere animal. In the school they are made, healthier they are developed physically, mentally, and spiritually, — a transformation that needs to be seen to be fully appreciated. During the last season a U. S. military officer with a corps of men have commenced building a road from Valdez across the country to the valley of the Yukon. I think that in one or two years the popular route to the interior of Alaska will be by the way of Kadiak and Prince William Sound; this will bring your mission into much greater prominence, and call for a missionary for the white men as well as the natives; indeed, I think there is need for a Baptist minister now at Valdez, to give the gospel to the residents of that place, and the miners that are passing thence into the interior of the country. Truly yours,

SHELDON JACKSON, General Agent, etc.



American Baptist Home Mission Society.

Notes.



ABOUT this time of the year many are asking: What is the financial outlook for the Home Mission Society? Will it close the year without debt? A positive answer cannot now be given. Last year a debt was avoided only by the release of a large annuity fund by the death of the donor. A similar thing is not to be expected this year. It appears that, aside from specially designated offerings, the contributions of individuals and churches are just about equal to those of last year for the same period. But what adds to the seriousness of the situation is the fact that the Society has had to incur obligations amounting to several thousand dollars for its new and most promising work in Cuba and Puerto Rico. In these improved times and with these new and providential demands, surely there should be a large increase in offerings during the next two months before the fiscal year closes.

The remarkably large sums bequeathed by the late Daniel S. Ford of Boston to missionary purposes, is a high testimony to his Christian clear-headedness as well as to his large-heartedness. For, after all, the proclamation and the application of the Gospel to mankind is what the world most needs. The bequest of one-sixth of his residuary estate to the American Baptist Home Mission Society and one-sixth to the American Baptist Missionary Union indicates also his estimate of their relative claims upon him. The \$200,000 or more which it is thought each will receive cannot be fully paid until the general settlement of the estate, probably from five to ten years hence.

At the January meeting of the Board of the Home Mission Society, at the earnest request of Revs. McCormick and Rudd, a missionary evangelist, Brother Teller, who speaks Spanish well, was appointed to labor with them and under their direction. This gives us at the present time five appointees, three men and two women, in Puerto Rico. To these should be really added Mrs. McCormick and Mrs. Rudd, who are valuable laborers also. Even these can reach but a small portion of the million of people eager to hear the Gospel.

A well authenticated and gratifying statement reaches us that a wealthy gentleman in Atlanta, Ga., has so high an appreciation of the work done at Spelman Seminary, and regards the establishment of a hospital in connection with the Training School for nurses of so much value and im-

portance, that he offers \$10,000 toward its endowment, if a suitable building for its needs is provided. Who will help erect and equip such a building?

A day recently spent at Virginia University, Richmond, Va., was full of interest. The new buildings, rapidly approaching completion, some already occupied, present a very fine appearance. "Kingsley Hall" is an imposing structure; "Martin E. Gray Hall," with its large, airy dining-room and its complete concomitants, is a beautiful structure; and "Coburn Hall," for library, etc., will be a gem in its way. Professors' residences and other buildings complete the group of Virginia granite structures. All are heated by steam and lighted by electricity made in a singularly economical way by the fine steam heating plant on the grounds. It was a pleasure to find Dr. G. M. P. King, so long the capable president of Wayland Seminary in Washington, cheerfully, earnestly engaged in the work of instruction in Wayland College, which is a department of the University. The attendance is large, including about seventy-five students for the ministry in all the schools.

Mississippi is again likely to have unenviable notoriety. By legislation the State has practically disfranchised a large proportion of negro voters. Now comes the formal proposal not only to appropriate taxes from the whites solely to the education of white children, but also to make such requirements concerning the length of time a public school must be maintained as to make it impossible in many cases for the poor colored people to comply therewith. To be truly consistent, these Mississippi Solons should go a step further, and apply the taxes only to the education of the children of those who pay taxes. What, then, would become of the poor whites? Perhaps, also, the logic of the case might be pushed further, so that the negro should have only the minimum of protection to person and property, on the ground that he contributes but little financially to the maintenance of the government. Verily American democracy is on trial in the South, where the old oligarchic spirit still survives.

The first pack-train started over the White Pass trail from Skagway for the Klondike gold fields July 20, 1897. Just one year later the first railway locomotive ever operated in Alaska was run in Skagway, the first railway passenger train ran to Summit February 1, 1899, and to Lake Bennett July 6, 1899, thus wonderfully facilitating travel and traffic to the Klondike.

The Development of Alaska.

By Rev. H. L. Morehouse, D.D., Field Secretary.

ALASKA is assuming more importance with each passing year. This is being recognized at Washington. Undoubtedly the present Congress will give that country a territorial form of government, which it greatly needs. As things are, there is no provision for the incorporation of municipalities, no established educational system, saying nothing of the lack in many other directions. At Skagway, for instance, all public improvements are made by popular subscriptions, and schools are sustained in the same manner, or by tuition fees. A system of taxation for public improvements of all kinds, including lighthouses along the tortuous channels of southeastern Alaska, is needed.

In consequence of the discovery of gold on the Yukon and at other points, the commercial interests of Alaska are assuming large proportions. Several lines of steamers run regularly between Seattle, Tacoma, Vancouver, and Skagway, carrying both passengers and freight.

The seaports of Alaska, such as Juneau, Sitka, and Skagway, are open all the year round. The same is true of Prince William Sound, one of the finest harbors in the world, and the port of entrance to the rich Copper River country west of Mount St. Elias. The warm Japanese gulf stream modifies the temperature, so that along the coast the thermometer registers in the coldest weather only a few degrees below zero.

Skagway is the southern terminus of the White Pass and Yukon Railroad, which is already completed to Lake Bennett and is expected to reach Fort Selkirk on the Yukon in about two years. This road is a splendid piece of

engineering, winding in and out among the cañons as it makes the ascent of the White Pass; now running over high trestle work and now along the excavated face of the cliffs a thousand feet above the bed of the silvery stream, while upward the mountains tower from two to five thousand feet, their summits clad in perpetual snow. Snowsheds, like those on the Central Pacific in crossing the Rocky Mountains, are being constructed, so that traffic may be carried on the entire year. Over this rugged route, heretofore, in most laborious ways, supplies had to be carried by men and beasts to the interior. The old trail is whitened at several points with the bones of animals that succumbed to the strain. Those days are ended. The White Pass has lost its terrors. In comfortable cars passengers easily go to Lake Bennett, where, for the present, good steamers bear them farther on their journey.

From Prince William Sound a railway is projected through the Copper River country to the Yukon River, in a

direct line, only about two hundred miles distant. This region is remarkably rich in copper, coal, coal oil, as well as in gold, and is attracting the attention of syndicates for the development of the country. No obstacles seem to be insurmountable to modern railway construction. Within three to five years the interior of Alaska will probably be reached as easily as any other portion of our country.

Cities of permanent population will spring up, like Skagway, which in three years has been evolved out of a wilderness and now contains about six thousand people, with many of the advantages of other cities, including a system of water works, electric lighting, etc. Many Norwegians, accustomed to climatic conditions like those of Alaska, have gone thither to abide. While the winter nights are long, they are not as dark and gloomy as in lower latitudes. The show which covers the earth reflects the light of the moon and the stars, as well as that of the Aurora Borealis, so that travel and toil are practicable much of the time when the sun is below the horizon. I conversed with many prospectors from the Copper River country as well

as from the Klondike, who told of their activity even during the winter months. So, then, the temporal conditions of life in Alaska are by no means unfavorable to its settlement, especially when the facilities of modern transportation bring the necessities and comforts of life to the people there.

Wood Island, where Baptists have a mission to the native population, is likely to come into greater prominence in the future, with the developments around Cook Inlet and Prince William Sound, being at the entrance of the former and only about one hundred and fifty miles from the latter. Our possession of this and of adjacent islands may constitute them a base

of operations for the regions beyond. It was very gratifying to meet an official of the general government who had several times visited Wood Island and bear his high commendation of the work done by Rev. Mr. Coe at that point.

In view of the probable development of that portion of Alaska, it may be that we have been building better than we knew, and that this somewhat isolated region hitherto, may yet be in the current of great commercial activities of the future. Certainly, the developments in Alaska require us to be alert to seize opportunities that we may possess the land for Christ. The First Baptist church edifice of Skagway, dedicated Aug. 27, 1890, is but the beginning of a work that must be extended soon to other points. This is now the North Star Baptist Church on the continent.

God will not say at the judgment: "How are you?" but, "Where is thy brother?"



HARBOR OF SKAGWAY

Skagway, Alaska.

THIS young city at the head of navigation on the narrow, natural waterway known as the Lynn Canal, will henceforth be of special interest to us because there is the northernmost American Baptist church on this con-



BAPTIST CHURCH, SKAGWAY

tinent. And there, before any other denomination, Baptists, through the liberal assistance of the Home Mission Society, have erected the first house of worship. It was begun in May, and was dedicated Aug. 27, 1899. The house is well built and attractive, while the church itself contains some excellent material.

In this, as in other pioneer towns, the great difficulty is to induce Baptists to unite with the church. Their common excuse is that they do not expect to remain permanently; that they are there temporarily to make money, and generally have not much time to devote to religious matters. There are noteworthy exceptions to this. Left to themselves they become cold, careless, worldly, and worthless as religious forces; but when kindly looked after by a missionary and by the active members of the church they are frequently restrained from a wrong course of life and are brought into more or less active relations with the church. Out of fifty Baptists in such a place, probably not more than five would take active interest in organizing a church and having a pastor. If the Home Mission Society had always waited for somebody's appeal for a missionary before it sent one, many of our best fields in the West to-day would have been without a Baptist church. The great Shepherd did not wait for some message from the one sheep that strayed from the fold, before taking a step to reclaim it; neither should we, knowing well that hundreds of wayward ones in the West need a shepherd's care. Our mission is in part to seek out and save and utilize our scattered Baptist forces, as well as to win others to Christ. This is why we are in Skagway; and this is why we should speedily send missionaries to other places in Alaska.

Of the five thousand people in Skagway, probably quite four thousand are men; largely young men. A Young Men's Christian Association, whose General Secretary, while

we were there, was a Baptist, has been doing a good work. He left to organize and carry on similar work in Dawson on the Klondike. The fact that these frontier towns are full of young men, ought to appeal very strongly to the young people in our Christian Endeavor Societies and Baptist Young People's Unions, for offerings to Home Missions, both for the erection of houses of worship and for the sending of missionaries thither.



CITY HALL, SKAGWAY

Of course, in a city not yet three years old, many things are very crude, even public buildings, like that of the "City Hall," being of primitive architecture. These temporary structures, however, are giving way to quite pretentious buildings. Electric lights illuminate the city and a fine water supply is obtained from a mountain stream



THE NORTHERN SUBURBS OF SKAGWAY

whose source is a glacier. The northern suburbs show the stumps of trees recently cut down, scattered log-cabins, and in the distance the White Pass route, over which the railroad is constructed, extending to Lake Bennett, forty-three miles distant. The scenery along this route is magnificent. Not far from the summit is the boundary line between the

Home Mission Echoes

United States and Canada, where, side by side, only a few feet apart, peacefully wave the Star Spangled Banner and the Union Jack. Our Canadian friends naturally coveted Skagway as the port of entrance to the Klondike and the Atlin gold fields, but as our right and title thereto seems clear, their desire is not likely to be gratified.

The Skagway and White Pass Railway at present has two water terminals, one facing south on the Lynn Canal, the other facing north on Lake Bennett, the views from both points being very picturesque. Skagway will be a permanent and important commercial city. Bennett, at the head of the lake, will wane with the extension of the railroad toward Fort Selkirk, three hundred miles northward. Already our Methodist friends have recognized Skagway as a base of operations, having started a college there, and also stationed there a Superintendent of Missions for Alaska. At this point, therefore, our Baptist church should exert a wide influence, not confined merely to the city itself, but touching many going to and returning from the interior, thus affording them spiritual refreshing by the way. May the North Star Baptist Church shine with a strong and steady effulgence in our great denominational constellation.

H. L. M.

The Greek Church in Alaska.



WHILE Alaska belonged to Russia, the Greek Church, the State religion of Russia, was the only form of Christianity in this province.

What This Church Is.

As early as A.D. 482 a breach occurred between the bishops of the churches at Constantinople and at Rome. The former never recognized the primacy of the Roman pontiff; while the latter excommunicated the patriarchs both of Constantinople and Alexandria, thus severing relations between the churches of the East and of the West. Various attempts, partially successful for a time, were made during succeeding centuries, to unite the two bodies; but there were renewed outbreaks, which culminated in 867, when a synod at Constantinople formally excommunicated and deposed the Pope; a compliment that was returned in 1054, when the Pope excommunicated the patriarch of Constantinople. When, in 1848, Pope Pius IX. made formal overtures to the Eastern Church to become a part of his fold, the proposal was rejected with scorn.

The Greek Church has no central, supreme head for the whole body, but consists of ten groups, some of which have archbishops, while others, like the Russian group, are governed by synods composed of high ecclesiastics. The czar is the head of the Russian Church in all matters of administration, and in the time of Catherine II. the Church was made subject to the State to the extent that it assumed the property of the Church, and the education and appointment of the clergy.

The Greek Church and the Roman Catholic Church have many things in common, both holding to the doctrine of seven sacraments, of the sacrifice of the mass, of the veneration of the Virgin Mary, the saints, images, and relics, of the meritoriousness of fasting, and other works, etc. Some points of difference are that the Greek Church administers baptism by trine immersion; gives both bread and wine to communicants at the Lord's Supper, and con-

firms and receives children to the communion immediately after baptism; discards the doctrine of purgatory, though there are prayers for the dead; allows priests to marry and permits the reading of the Bible.

Its Work in Alaska.

This is the Church which in 1794 began its first work in Alaska at Kadiak, where, in 1886, the First Baptist mission in that territory was established by the American Baptist Home Mission Society. Sitka became an important ecclesiastical centre, and other points were visited by the priests.

At Sitka is the picturesque old Greek church, with rich paintings and decorations, while at Juneau is a queer little hexagonal modern structure, in which the visitor is shown a richly gold-embroidered altar cloth made by devoted women of St. Petersburg, and presented to the church. In neither of these churches is there the semblance of a seat. The congregation stands while the priest arrayed in his robes, goes through the liturgy.

In reply to our inquiry, the priest or his assistant at Sitka said his church numbered about 1,000 members, 200 being Russians, the remainder natives of Alaska. Knowing that the population of Sitka itself is only about 1,500, we inquired where these members were; the reply being that the Russians mostly were in the mines and elsewhere, while many of the natives were also away. The church itself has standing-room possibly for a hundred and fifty people, while the little box at Juneau would scarcely accommodate fifty. Evidently such things as prayer-meetings and Sunday schools are not features of the life of the Greek Church.

Its General Influence.

Since the retirement of the Russian element from Alaska to a considerable extent previously, the work of the Greek Church has been chiefly among the natives, most of whom are members thereof. Much emphasis is laid upon infant baptism, quickly followed by confirmation and admission to church-membership; the Greek Church in this respect being more logically consistent than some other Pedobaptist churches, which refuse to admit baptized infants to these privileges.

The ecclesiastical representatives of the Church whom we met at Sitka and Juneau were intelligent and courteous and most willing to show us everything of interest. On the arrival of steamers with tourists, they are sure to be found at the churches, in the vestibules of which are contribution boxes conspicuously placed, with a notice that visitors are expected to make a contribution. So it pays to be on hand and to be polite.

The religious condition of the natives, among whom the Greek Church has been established a century, is a sad commentary upon its work. Something, of course, must be allowed for the unprogressive, unambitious character of the natives as well as the difficulty of emancipating them from their old superstitions. Yet in Hawaii, where a vital, spiritual Christianity applied itself to the task of evangelizing a heathen population, within a single generation a marvellous transformation was wrought. But, according to the testimony of impartial historians on Alaska, as well as by the testimony of evangelical missionaries and others in recent years, there has been but little improvement in the intelligence, manners, customs, morals, and religion of this people under the tuition of ecclesiastics of the Greek Church, who, in many cases, were inebriates, and utterly unfit by example or by teaching to elevate them. The Aleutians, numbering from 4,000 to 5,000, are the most religious; but the native population of southeastern Alaska has been only superficially affected by connection with the Church. The sooner it relinquishes its work, and gets out of the way of evangelical missionaries, the better.

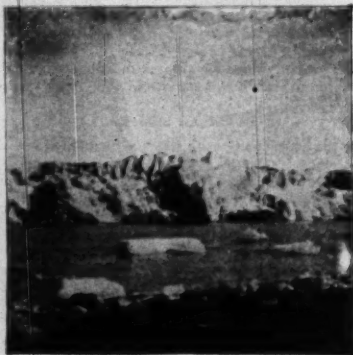
H. L. M.

A Lesson from the Muir Glacier.

IN Alaska the traveller notes with interest the contest between opposing natural forces for possession. Winter's cold and summer's heat, each in turn, for a time, has the mastery. Which, eventually, will win? Receding glaciers on mountain sides, and verdant valleys where once were enormous masses of ice, are indicative of the issue.

All this is analogous to the moral contest here between the forces of evangelical Christianity on the one hand, and on the other those converging and combining glaciers of glittering icy infidelity; of arrogant, unfeeling, grinding race superiority; of frozen formalism from the State religions of Europe, and of congealed Romanism moving steadily southward from Canadian sources, where perpetual Papal winter furnishes material for indefinite replenishment.

What are we going to do about it? Learn a lesson from God's way of doing things. Stand with me beside the great Muir Glacier, hundreds of feet deep, miles in width, forty miles in length, composed of converging glaciers from



FRONTAGE OF MUIR GLACIER.

lofty mountains crowned with perpetual snow. The rugged surface resembles a steeped city of ice. A solid, perpendicular wall, grand and gigantic, three hundred feet high, eight thousand feet wide, is its bold frontage on the sea. And yet it is gradually receding. How? Not by direct attacks in front. Our captain fires his rifle at its face, and the only effect is a mocking echo. But clamber with me over the lateral moraine, on to the perilous peaks of the great glacier. Compressed as in the neck of a funnel, between rock-ribbed mountains on either side, subjected to its tremendous rearward pressure, it is cracked and creviced, and full of yawning chasms, as we at a distance little dreamed. The warm sun of the long summer day is undoing the work of the dreary winter night. Here and there little rivulets are forming, uniting, suddenly disappearing. Are they lost? Lost to view, but doing their disintegrating work in the heart of that huge mass.

Now return to the steamer's deck. See that bold icy promontory at the outermost edge of the glacier; see that

mass, one hundred feet thick, two hundred feet front, three hundred feet high; see that line of cleavage as it slowly, silently widens—widens—widens—till now, magnificent spectacle, the huge berg careens and with a hoarse roar disappears in the deep, flinging its farewell shroud of spray



CHASM IN SURFACE OF MUIR GLACIER.

to the top of the mass it has left forever. Thus the glacier becomes less and less, and the expanse of water and land more and more.

So, in this moral contest, let us hold these incoming and abhorrent forces between the fixed customs and the inflexible constitutional enactments of our native land, and then—bombard them? Well, if you will; rather pour upon them the warm sunshine of divine truth and love, never doubting that the evangelical rivulets produced, though often lost to view, will do their work, and that somewhere, some day, there will come changes that shall fill us with wonder and gratitude, that shall swell the volume of evangelical sentiment, that shall make men and angels sing for joy. Melt them down, men and brethren, melt them down, and so make this land from sea to sea the fruitful garden of the Lord.

H. L. M.

Good News from Cuba.

I AM very much pleased with the work in Manzanillo. Bro. Callejo has seventy candidates awaiting baptism, nearly all of them white, and a much better class of people than compose our church at Santiago. The services here have been held in private houses, in different parts of the city, and they have worked under great disadvantages, having to borrow chairs, lights, etc., not having an organ, nor pulpit. I have examined about forty of the candidates, and will examine the rest to-night, the youngest being two girls of fourteen years each. Many of them are men, heads of families. I think we will baptize some thirty-five or forty, and organize a church next week. We are to hold a service, to-morrow night, in the "Liceo," the principal club here; the hall will seat four hundred people, and I have no doubt it will be filled. The one great difficulty here, as in Santiago, is a suitable place of meeting. The house we have rented is unattractive and entirely inadequate, but it is the best we can do. I am more and more convinced that the greatest need of our work in Cuba is neat and commodious and attractive chapels at our strategic centres of work.

REV. H. R. MOSELEY, D. D.

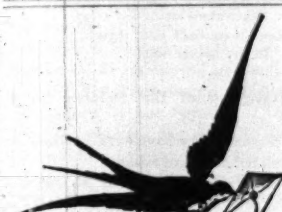
Cuba, Dec. 27, 1899.



OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

Our Girls.



A Message for the New Year.

MY DEAR GIRLS:

In all our missionary reading for each month, our Young People's Department is ever in mind, and we are constantly wondering which, of all the good things we find, will make the very best message to our girls and little folks.

We realize that no successful work in any line can ever be done unless there is an intelligent understanding of the needs of this work. It is, therefore, not strange that an article contributed by Miss Helen S. Lathrop to *Life and Light* has spoken to us very loudly, and we gladly make extracts, trusting that our girls may become eager to acquaint themselves with our missionary heroes and heroines, the motives that impel them in their work, the localities where they labor, and the histories, characteristics, and customs of the peoples to whom they stand as guides and helpers.

Leaders may find one of the greatest helps for the inspiration and guidance of societies they seek to influence in the use of literature. Current publications in book or magazine form are a source of riches open before us. Libraries offer mines of knowledge to all who will delve therein.

Many a girl who does not join a mission circle because she believes it must be dull and uninteresting, might be attracted by the very name of a book club. We have reading circles whose purpose it is to keep in touch with the fiction of the day; travel clubs for studying the art, geography, history of many lands; current events clubs, to acquaint us with that which is being done and said and thought. Why not have a missionary reading club? Have missions no geography, history, current events which concern us, no literature to interest and instruct? Read the catalogue of a publishing firm like Fleming Revel & Co.,

and see the material with which one house furnishes us. Look at the monthly and weekly publications of our missionary societies alone, and find out how many young people are reading them. Is not the cry constant in our ears, 'We did not know these things?' One cannot be interested in that of which one is ignorant. Read and gain the knowledge which is power.

All societies have their secretaries. If writing gives them life, might not reading give growth? Would not a reader do as much for a missionary society as a writer? Such an officer, who would keep in touch with the missionary literature of the day, be ready to suggest books and magazine articles to the members, and bring the supply within their reach, would be an invaluable aid to the society.

Leaders, persuade your young people to read, and give such extracts or reviews of what they read, that every one hearing them shall wish to be the next to take the book.

Obtain the books by some means. Borrow them if you must, own them if you can. A library is a link to bind your society together. Do not let it rust for want of use. Read your books until they are worn out with honorable service. Study the scene of each one until it becomes a living matter to you, and you can make it real to others. To the one who has knowledge shall be given interest.

Standing by his Colors.

Not every one is as ready to show his colors as this Indian of Killisnoo, Alaska.

He came seventy-five miles in his canoe to Sitka, and called at the mission, stating to the superintendent that he wished a sign painted to put over the door of his house, with this inscription:

Who is a Christian?
So am I.

In explanation he said that when there was a missionary at Killisnoo he belonged to his church, but there is no church there save the Russian. "I can't be a Russian. Paint a sign. Then if a Christian comes to Killisnoo, he will see my house."—*Ex.*

Our Little folks.

4. Recitation.



AN ALASKAN FAMILY.

Program for February Meeting.

Subject—Alaska.

1. Opening Hymn, "Rescue the perishing," No. 176, Gospel Hymns No. 5.

2. Psalm 67, in concert.

To be recited by six members of the Band:—

And he said unto them, Go ye into all the world, and preach the gospel to every creature. Mark 16:15.

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Isaiah 45:22.

And I will be to them a God, and they shall be to me a people. Hebrews 8:10.

Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. Matthew 19:14.

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 21.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. Isaiah 60:1.

3. Prayer by leader, and sentence prayers by the Band, for God's blessing on the year's work.

Question. How many Protestant mission stations are there in Alaska?

Answer. Twenty-two. One of them is a Baptist mission, and is located at Wood Island. There is no other mission in a distance of 1,100 miles.

Ques. What kind of work are we doing there?

Ans. In our Orphanage, opened in 1893, there are twenty-eight children—fourteen girls and fourteen boys.

Ques. What did the children who have come to the Orphanage need?

Ans. Everything which we have in our pleasant homes—food, clothing, training, and care. Their own homes had been very poor and wretched. They had never heard of Jesus, and the gospel story was new and strange to them.

Little Strangers.

Little stranger children,
With your great dark eyes,
Knowing not the glory
Of Christ's Paradise.

Dusky little pilgrims,
With unsandalled feet;
Must you travel quite alone
Through life's toil and heat?

Hearken, gracious Father,
In thy love and might,
Lift their wee dark faces
Up into thy sight.

Saviour of the children,
When their small feet stray,
Lead them back unto thyself,
In thy tender way.

—Exchange.

Ques. Have any of the children become Christians?

Ans. Yes; and three have been baptized and joined the church connected with the mission.

Ques. How much is required each year to carry on the Orphanage work?

Ans. Five thousand dollars, and our Baptist Sunday schools of New England are asked to give this sum.

Ques. How many Sunday schools contributed, from April 1, 1898, to April 1, 1899?

Ans. Two hundred and twenty-seven. Maine, 44; New Hampshire, 21; Vermont, 27; Massachusetts, 75; Rhode Island, 26; Connecticut, 34. All these schools gave less than half the needed amount.

Ques. Has your Sunday school given to the Orphanage work for the year which will close April 1, 1900?

Ans.

Ques. What are the children of Alaska saying to us?

Ans. Dr. McWhinnie told us in one verse of his beautiful poem, "The Cry of the Alaskan Children."

"Out of our misery gather us in,
Give us a refuge from suffering and sin.
Lambs are we, lost from the Good Shepherd's fold,
Gather us in from the rain and the cold,
Tell us of Jesus, and teach us to pray,
Tell us of Heaven, and show us the way;
Then shall our song be heard over the waves,
Blessing and glory to Jesus, who saves."

5. The leader may give interesting facts about the Orphanage, gathered from HOME MISSION ECHOES.

6. Reports and items of business.

Sing, Children!

(Tune: "Boylston," or any S. M.)

Sing, Christian children, sing!

The loud, sweet chorus swell!

Of Christ, the children's heavenly King.

The blessed tidings tell!

Hear, heathen children, hear!

The message we will bring,

Through all the happy, blessed year,

Of Christ, the children's King!

—Adapted.

An Alaskan Home.

AN Alaskan hut is not the worst place in the world far from it. Its interior consists of a square floor of earth flanked on all sides by two wide ledges rising one above the other like a terrace. On the lower one rest the cooking, weaving, and fishing utensils, pots and pans. On the upper ledge, with much display of wonderfully woven blankets, are the beds. In the centre of the room glows the fire, the smoke groping its way out of a hole in the roof.

After the day's work is done and the stomachs of both people and dogs are full, the family gathers around the fire. Facing the door sits the father, next to him the mother; on one hand the sons, and on the other the daughters; even to the third and fourth generation, it may be. Beyond these are the servants or slaves. Each has his place, and takes it as a matter of course.

Without, in the darkness, the dogs cluster about the door and howl. The mysterious and implacable sea keeps up its thunder. The snow-capped mountains, with their illimitable glaciers, lie just beyond. The shafts of the northern lights dart through the sky like the harpoons of a Titan, with incredible celerity. Is it strange that, amid scenes so wild and fearful, superstitions, also wild and fearful, spring into existence? Or can one be surprised that, in an unlettered country, story-tellers are of mighty power, and tell tales that affright the children till they scramble to the safe shelter of their mother's arms?

When the family sing in strange, broken, yet rhythmical measures, the dogs howl louder than before, and the women sway their squat bodies back and forth unceasingly, keeping their hands occupied meanwhile at their tasks of weaving or braiding. The men carve their spoons or cut curious figures from the black slate. The suitor for the hand of one of the daughters enters slyly and takes a seat with the sons. No protest is made.

The father and mother go on with their little tasks, the young girls giggle after the fashion of girls the world over. And the suitor, thus unrepulsed, contents himself, thinking his case won. The oldest among them chants some old folk-song, and the father rises. It is the signal for good nights.

The ashes are spread over the fire, and by the light of a few fishes' tails, dried for the lighting, the family goes to bed, forgetful of crashing bergs, of the mysterious aurora, of the mountains where the snow lies forever and always. So is home made anywhere, where the spirit of home exists. — *Self-Culture*.

MR. COE says that, contrary to the prevailing opinion, the climate at Wood Island is moderate. Eighty degrees in summer and ten degrees below in winter are

extremes rarely passed. Quite a contrast to the section where the Esquimaux have their homes!

WOOD ISLAND, ALASKA, Nov. 16, 1899.

Dear Mrs. McWhinnie:

I am going to write you a very nice little letter. I was glad to hear from you, and hope that you are well and happy. We all send our best regards to you. I am going to school every day. I like to go to school. We were skating on the ice, not very long ago; the little creeks were frozen so hard, the ice could hold us up. One time the big pond was frozen, too; but it wasn't safe to go on at all. It was raining part of the time to-day.

Last Saturday night, when the steamer *Golden Gate* came, Mr. Slifer (a teacher,) and Swipes and I went to Kadiak. It was late in the evening; I think that it was somewhere about ten o'clock, and when we got back from Kadiak it was half-past twelve. Yesterday we had a very nice day. Papa Coe was working with the horse, hauling logs from the hill. I haven't got much more to write about, so I think that I will have to close my letter.

From your truly friend,

ROBERT MIDVEDNEROFF.

A Sacred Gift.

YEARS ago, our Father called to her heavenly home a dear little girl from one of our Baptist families. Very precious were the garments which she wore on her



AN ALASKAN HOME.

last walk with her mother, and the little purse, containing thirty five cents, which was found in the dress pocket. A little while ago the mother felt that these pennies must help send the gospel to the little ones who had never heard of Jesus. They were taken to the Ladies' Missionary Circle and invested in various ways, until as a result of a recent apron sale, \$6.40 were raised for the Alaskan Orphanage. Are there not treasures in many hiding places that might bring money into our Lord's treasury?